Lutheran Herald

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Y 10
955

LUTHERAN WORLD ACTION

CONTRIBUTORS

PAUL C. EMPIE

As Executive Director of the National Lutheran Council, Dr. Empie ("Lutheran World Action in Perspective," page 453) also serves as director of Lutheran World Action. His headquarters are in New York, N. Y. Dr. Empie is a pastor for the ULC.

NLC Photo

KEITH R. BRIDSTON

Dr. Bridston tells the story of Lutheran World Federation in Indonesia with "Lutheran Co-operation in Sumatra" beginning on page 460. Dr. Bridston is our ELC missionary sent out under the auspices of the Lutheran World Federation to the Batak Mission to serve as their professor of theology at Siantar, and in this capacity is a member of the faculty of Nommensen University at Siantar, Sumatra, Indonesia.

NLC Photo

NLC Photo

CARL H. MAU, JR.

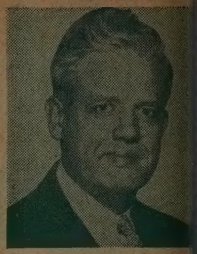
Author of "On Making History," page 464, Carl H. Mau, Jr., represents the Department of World Service of the Lutheran World Federation in Germany with special responsibilities in Inter-Church Aid. Pastor Mau (ALC) is stationed at Hannover, Germany.

ROBERT W. LARSEN

As Assistant Secretary of the Division of Student Service of the National Lutheran Council, Mr. Larsen is located in Chicago, Ill. As a pastor of The Evangelical Lutheran Church, he formerly served a parish at Casper, Wyo., and was national president of LSAA from 1947 to 1949. He was also Deputy Director, British Zone in Germany, of the Lutheran World Federation service to refugees from 1940-50. His "This Is Important" on page 458 tells the story of Student Service.

RAYMOND M. OLSON

"No Church Is an Island" on page 451, was written by Dr. Raymond M. Olson, Director of Stewardship for The Evangelical Lutheran Church, which includes being director of Lutheran World Action for the ELC. Lutheran World Action is one of the phases of the work of the National Lutheran Council. Dr. Olson has also served several parishes as a pastor in the ELC.



RICHARD W. SOLBERG

Located at the headquarters in Stuttgart, Germany, Dr. Solberg is senior representative in Germany of the Department of World Service of the Lutheran World Federation. An ELC pastor and formerly a member of the faculty at Augustana College in Sioux Falls, South Dakota, Solberg was Adviser of Religious Affairs for the U. S. Government in Berlin, 1949-1950. His article, "Giving—and Receiving" is on page 455.

Lutheran World Action Sunday

Lutheran World Action Sunday this year will come on May 22, continuing a tradition of setting aside a Sunday in May for special attention to this important program of the Church.

Reports from the congregations indicate that LWA Sunday will be used in several ways. In some cases it will be the occasion for a special offering to provide some of the funds for the 1955-56 Budget of the ELC, since Lutheran World Action is a part of that Budget. In other situations it will be used to "spotlight" the entire work of Lutheran Co-operation, although there will be no special offering. In such cases the money is received through the weekly offerings which have been pledged along with the money for the current program of the congregation.

The month of May, and particularly May 22, provides the opportunity for a strong emphasis on the work we are doing together with other Lutherans. Our Calendar of Causes for May says: "Lutheran Co-operation."

LUTHERAN HERALD — **O. G. Malmin, Edit**

CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Ed*

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anders Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second c matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 18 Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

OLUME XXXIX . . . NUMBER 19
Minneapolis, Minn., May 10, 1955

Lutheran Herald

No Church is an Island

Raymond M. Olson

No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were."

John Donne in these classic lines has told how strong are the ties which bind us to other men. It is out of this great truth that we draw the further truth: "No Church is an island, entire of itself; every Church is a piece of the continent, a part of the main."

The review of the share of The Evangelical Lutheran Church in cooperative work with other Lutherans is a review of this truth. The very existence of such co-operation is an acknowledgement that our Church is no island. It is a part of a Lutheran mainland, and in turn a part of the Christian world. The purpose of this issue of LUTHERAN HERALD is to examine Lutheran Co-operation in these terms.

While this Church of ours is no island, it does have a stormy shoreline. The results of political events at Yalta and Potsdam, at Jerusalem and Geneva, at Washington and Peking, New Delhi and Berlin send heavy waves against our shores. No Church can live in isolation from such events.

Great population shifts have taken place, and are continuing. Some of the millions have been displaced in spite of themselves, some have deliberately fled to avoid personal tragedy, others have been led by hope to seek new homes in far-away lands, while still others have migrated under the promise of economic improvement. No living soul is able to comprehend the human implications of the tremendous movements of these people in the past fifteen years, but the emotional and social and religious storms created by them pound insistently on the shoreline of the Church.

The increased communication between nations, the discovery by many nations of the freedoms which other peoples cherish, together with the natural inclination for personal recognition and achievement have brought a great insistence in Asia and Africa for different treatment. They are demanding a share in the freedoms and privileges and benefits which they see others possessing. The great storm which they create is not limited to the distant horizons. It reaches the shoreline of our Church as well. The patterns of Lutheran Co-operation are made in response to the storms.

NLC Photo

This "family home"—all of it is in the picture—and others like it represent the mode of living for some half million German and Austrian refugees residing in Refugee Camps. Of the estimated 10 million refugees in this area of Europe, about half are of the Lutheran faith. From their story we know that our Church cannot be an island, but that our dimensions must include all Lutherans and all peoples of the Christian world.

NLC News Photo

Bishop Hanns Lilje of Hannover, Germany (left), president of the Lutheran World Federation, discusses the international agency's program with its executive secretary, Dr. Carl E. Lund-Quist.

There is another way in which we recognize the meaning of the Church as a part of the mainland. It is a wounded world and a wounded Church which moves up alongside our boundaries. The casualties have been caused by war, by political decisions, by deceit, moral weakness, disobedient men.

God has His people calling upon Him, out of their distress. Many have called in repentance. God has moved others of His people to heal these wounds, for the sake of the wounded, for the sake of the Church of which they are a part, and for the sake of those who ought to do the healing lest they grow hard and indifferent in the midst of trouble. We are no island when distress comes. We are a part of the distress, prepared to do something about it.

As a part of the mainland of the Lutheran Church we are to occupy ourselves not only with missions of mercy, or with the lending of courage to hard-pressed Christian brothers. We are to move together in constructive programs such as a ministry to Lutheran students in our own nation. The Rev. Robert W. Larsen has told us, in another part of this issue, of the programs now under way to provide centers for these students around which our ministry to them will move. We are a part of the student group, associated intimately with them. No Church is an island here, either.

A look at the program of Lutheran Co-operation for this present year is to see that our Church is no island because the witness to Christ Jesus is involved. The witness cannot be reserved to us. In fact, it would dry up unless we made it valid with our good works. We are involved in the witness of other members of the Lutheran family and of all Christendom. We need th witness in the special quality which trial and persecuti and danger give to it. We are bound to foster the tes mony of all Christ's people in order that the multitud of our time shall know of His sufficient grace and s vation.

The greatest fact of all is that no Church is an islar because it is in Christ, and Christ is no island. All b lievers are in Christ. We are moved to do what we in Lutheran Co-operation because Christ encompass all of us who are in it. We are maintaining this wo and giving our money for it because this is a part what it means to be a Christian. Our main conce is not whether others appreciate what we do, althou there is that appreciation. Neither is our conce whether it "pays off" in visible returns, although it d that, too. Our main concern is to recognize our comm cause and common hope because we are in Christ.

In the 1955-56 Budget of The Evangelical Luther Church, we have an item for Lutheran Co-operati which totals $840,874. The largest part of this is f Lutheran World Action. Formerly that was a proj by itself in our congregations. Now it has been inc porated into the total program because it is quite cl it will be a part of our life for long years to come.

The several items in Lutheran Co-operation are d termined in consultation with the representatives other Lutheran Churches belonging to the Natio Lutheran Council. Our share is presented to our Chur for decision. We have normally accepted the joint reco mendation from the Council as the amount we wo seek to provide. It is against that background that have this program for 1955-56. Every item which is cluded is a recognition that "our Church is no islan

ELC LUTHERAN CO-OPERATION BUDGET
1955-56

Lutheran World Action, USA	$604,657
Lutheran World Action, Canada (Includes support of Canadian Lutheran Council	11,500
National Lutheran Council	121,843
Lutheran World Federation	6,000
Pensions for Chaplains	6,000
Student Service Capital Fund	90,874
Total	$840,874

We have long since said: "No Church is an islan entire of itself!" The dimensions of Lutheran Co-ope tion for 1955 are clear. Our support of it will ag reveal our determination to permit no "clod to washed away by the sea." We belong to Christ a this is our present-day mission.

Lutheran World Action in Perspective

Paul C. Empie

The story of Lutheran World Action covers 15 years of unique and dramatic service. Its record is impressive in terms of help to distressed people —literally to millions of them. Bodies and souls have been strengthened; churches and their institutions for missions have been reinforced in time of desperate need. In regard to the intangibles of renewed hope, fresh vision, and revived enthusiasm, its fruits are immeasurable. They certainly surpass a hundred fold the total investment of our LWA and CWR gifts amounting to more than $40,000,000 in cash and another $40,000,000 in food, clothing, medicines, and other supplies in kind, distributed to 67 countries, in every part of the world. There is no parallel to it in the four and one quarter centuries of Lutheran history!

NLC Photo

A Cattle Boy of "Masailand" in Masai Steppe of Tanganyika, East Africa. The Commission on Younger Churches and Orphaned Missions of the National Lutheran Council has a vital interest in this area. Several Lutheran mission stations dot the surrounding hills. Lutheran World Action assures the printing of the Bible in the languages of these people. CYCOM, through LWA support, supplies missions, missionaries, schools, and hospitals that the Bible and Christian fellowship may be known and experienced.

Perhaps the most remarkable part of the story is the fact that for the last five years Lutheran World Action has been no longer an "emergency" program, but has been officially accepted by the church bodies concerned as a *regular* part of their normal responsibility. Yet the enthusiasm for its support and the pride in its achievements (insofar as any Christian dares to be "proud"!) have not noticeably diminished. Quantities of contributed food and clothing remain near the highest levels previously attained. Although in anticipation of "normal" world conditions, LWA goals were steadily reduced from a $5,000,000 annual rate in 1947 to a $1,600,000 level in 1953, there was a quick and generous response to the appeal for extra giving when it was necessary to reactivate the Lutheran Service Commission at the outbreak of warfare in Korea, and there was a similar reaction to the request for increased giving in 1954 when the goal was substantially exceeded. That the participating Churches have accepted the fact that world conditions require us to increase LWA goals for the years just ahead, seems to be demonstrated by the flood of requests for promotional literature which thus far in 1955 has far exceeded those made in the same period for any of the last five years! There surely is something contagious about the success of Love's Working Arm. It is clear that Lutheran Churches in America want to keep this arm strong in these uncertain turbulent times, flexible and ready as an instrument fashioned by God Himself.

How does the work of the Lutheran World Action look today in perspective?

The work financed by Lutheran World Action is readily divided into four clearly defined sub-divisions:

(1) Inter-Church Aid and other Co-operative Projects administered through the Lutheran World Federation ($1,867,000 in 1955).
(2) Relief activities of mutual Christian concern, supported through other evangelical agencies ($105,000 in 1955).
(3) Subsidy for the material aid program of Lutheran World Relief ($350,000 in 1955).
(4) Joint domestic activities not financed through regular budgets of the participating Churches ($568,000 in 1955).

Lutheran World Federation activities supported by Lutheran World Action funds can be described as follows:

The Department of Lutheran World Service administers grants for Inter-Church Aid projects to assist Lutheran Churches in such areas as Holland, France, Austria, East Germany, Yugoslavia, Italy, and Great Britain. It also co-ordinates Lutheran material aid shipments and distribution in certain places, including Jordan, Syria, and Hong Kong. Its work includes a continuing service to refugees involving a spiritual ministry to the "hard core" remnants in West Germany and Austria, and also assistance to those Lutherans desiring

to emigrate to the United States, Canada, Australia, South America, and other parts of the world.

The Department of World Missions now supervises most activities in behalf of Younger Churches and Orphaned Missions formerly directed by the National Lutheran Council's Commission on Younger Churches and Orphaned Missions. At the present time this latter organization (CYCOM) still administers, for the LWF Department of World Missions, the work in Tanganyika. This is by far the largest "orphaned mission" operation requiring the largest amount of funds; title to these properties is held by the National Lutheran Council. The LWF Department of World Missions supervises expenditures in Palestine, Ethiopia, Southwest Africa, India, Indonesia, New Guinea, Hong Kong, and Japan.

The Committee on Latin America is undertaking an historic assignment in following up Lutherans in various parts of South America, both old settlers and refugee newcomers, helping them to organize congregations and supplying pastors to provide initial leadership. The Lutheran Church for the first time is literally being "planted" in many parts of South America where for generations Lutherans had settled down but were lost to the Church of their fathers because of lack of pastoral care. There is active co-operation with established Lutheran Churches in Brazil, Argentina, and Chile and the committee itself has inaugurated work in Venezuela, Colombia, Ecuador, and Peru.

The *Department of Theology* arranges exchange scholarships for students and professors from one Lutheran Church to another, and schedules theological conferences at which there may be an exchange of valuable insights and experiences.

In addition to the support of those departments, a special grant is made from LWA funds to subsidize the regular Lutheran World Federation budget and to provide for the special expenses of holding the 1957 LWF Assembly in the United States. It should be known that in recent years other member Churches are increasing their contributions to the LWF, and while U.S.A. contributions have remained about the same in volume, their percentage of the total has steadily decreased. This is a wholesome trend. Those who have been helped are now eager themselves to help others.

The co-operative work of certain evangelical organizations toward which LWA grants are made cover activities in which Lutherans together with other Christians share a direct responsibility, but which are not of such a nature as to call for a separate Lutheran approach. One of the stated functions of the Lutheran World Federation is "to foster Lutheran participation in the ecumenical movement." Thus in supporting co-operative projects which do not conflict in any way with our principles, we demonstrate the sincerity of our wor and at the same time meet our Christian responsibili in the most economical and effective way. We contribt toward the work of the World Council of Church Department of Inter-Church Aid and Service to Ref gees, towards certain phases of the work of Chur World Service, and toward the worldwide activities the American Bible Society and the World's YMC We also make a small contribution toward the tra costs of Lutheran students brought to this coun through the ecumenical scholarship program of t National Council of Churches.

Lutheran World Relief is an incorporated agency wh through the decade of its existence has been directed persons belonging to participating church bodies of t National Lutheran Council, and which has been rec nized by the NLC as its agency for gathering and d tributing clothing, food, and other relief supplies kind. It has never conducted a cash appeal. Recen the Board of World Relief of the Lutheran Church Missouri Synod has worked closely with Luther World Relief, sending representatives to its meetin contributing funds toward its program, and shippi large quantities of supplies through its channels. T All-Lutheran Food Appeal is sponsored by Luther World Relief in co-operation with the Board of Wo Relief of the Lutheran Church—Missouri Synod. Sir Lutheran World Relief gathers its supplies in ki most funds needed to process clothing, ship and d tribute relief goods, and administer the entire operati are provided from Lutheran World Action. All suppl are distributed on the basis of need, without regard race, color or religion, and have gone to 28 countr throughout the world.

Co-operative domestic Lutheran activities supported Lutheran World Action rather than by funds fr budgets of the participating church bodies are curren three in number:

The Lutheran Service Commission is an agency up jointly by the National Lutheran Council and Lutheran Church—Missouri Synod. It maintains 37 p ish and service centers in the United States and abro where service pastors or other workers minister to L theran young people in the Armed Services, guid them to local Lutheran congregations where such c gregations exist, and forming a link between Luthe youth away from home and their Church. In additi the Bureau of Service to Military Personnel of the N tional Lutheran Council publishes the *Mighty Fortr* a monthly news sheet directed toward military pers nel, and various pamphlets which are furnished quantity to pastors for remailing to their members the armed services in all parts of the world.

(Continued on page

Giving . . . and Receiving

Richard W. Sölberg

strong hand thrusting forward
e cross over the world has long
en the symbol of Lutheran World
ction. Lutheran Christians of
merica have rallied about this pow-
ful symbol to send aid to stricken
urches and homeless people on
ery continent. The strength of this
nd has been demonstrated through
n years of undiminished willing-
ss to share God's gifts among this
rld's victims of war and poverty.
1951 Lutherans of America were
ed with the fact that a "turn in
road" had been reached, and
t during our generation the needs
the brethren would not subside.
rs is a day in which crisis had
ome normal.

In these ten years we learned some
ngs. As the dust of ruined cities
tled and new modern buildings
e from the ruins; as the ragged
ugees found their way into new
mes, many of them overseas; as
htened children straightened up and began to smile
in, there was time to evaluate what had been done
d how it had been done.

Surely, the naked had been clothed, the hungry had
n fed, the fatherless and the widow had been visited
th loving aid. But all of this was done *by* the Church,
ough the Church, and, if we understand it correctly,
the Church. In these years we experienced through
ange means the reality of the Communion of Saints.
e helped people, to be sure, but through it we dis-
vered the fellowship of Lutherans in Iowa and Indo-
sia, Minnesota and Mecklenburg, New York and
ng Kong. Some gave money—others gave thanks.
me received shoes—others received the blessing of
d upon a cheerful giver. Christ had stepped from
s Cross down into the midst of our suffering world,
d with His wide-stretched arms around our shoulders
d shown us that there is nothing really closer and
her in this world than the fellowship born of suffer-
g.

is is the heritage of Lutheran World Action. This
have been taught in these ten years of mutual giving
d receiving. We are neither through with our giving,
with our receiving. And as long as we profess and
e seriously our identification with the Body of
rist, with its many members, we must go on giving
and receiving from the other members of it. Through

The photo at the left is the bronze statue "Christus" by the well-known Berlin sculptor, Knud Knudsen. This figure of Christ expresses the idea of love, of readiness to help man. The artist has used the basic form of the cross which lies in this figure of Christ, descending to earth and into the hearts of mankind. He has used the figure of the cross and the Master, and has united it with the sense of Christian compassion, the desire and readiness to help. "It was the help and aid Christ and so many Christians in the spirit of Christ gave to my home town of Berlin, suffering under pressure from the East, that inspired me to make this Berlin Christ this way," says Knudsen.

Lutheran World Action we are not heroically and alone holding up the cross above a stricken world. We, too, are a part of the stricken world, and its wounds are ours, as well as its strengths. From those whose churches we have helped to rebuild, from those lives we have helped to save, from those to whom we have offered new homes, we have much to receive, and much to learn. While it is more blessed to give than to receive, as the Scripture says, it often requires more grace to receive. The willingness to receive this grace from God is also a part of Lutheran World Action.

Through this great manifestation of the grace of God in giving and receiving during the past ten years, the Lutheran Church of the world has found a fellowship which 400 years of Lutheran history had never been able to achieve. Our task today is to deepen this relationship, and to strengthen it in every possible way. The Lutheran World Federation embodies it, but only as individual member Churches, congregations, pastors, and people are prepared to give to each other and to receive from each other can this great gift be fully used.

This mutual giving and receiving is going on in many ways and in many places throughout the world today. Here in Germany I see at first hand the development of the most dramatic episode in modern church history—the effort of the Lutheran Church of East Germany to retain its freedom and independence within the walls of a Communist state. Out of these sister Churches of ours is coming a daily and consistent witness which should be heeded and received by every Lutheran of America.

A few months ago it was announced that all youth

of East Germany were to be "invited" to participate in a course of instruction leading up to a ceremony known as a "Youth Dedication." In this public ceremony young people were called upon to declare their commitment to the set of materialistic doctrines which had formed the core of their preparatory instruction. These doctrines were directly opposed to the Biblical views of God, man, and the created universe. Moreover, the date of the "Dedication" was set just preceding the traditional day of Confirmation, which for years had been a part of the church calendar in all of East Germany.

Seizing the opportunity afforded by the state's desire to make the youth participation appear voluntary, the eight territorial Churches of the East Zone acted as one to declare that any youth participating in the dedication would be denied the privilege of Confirmation by the Church. In the face of threats of reprisal, the Church stood its ground, and only a very small group of confirmands chose the Youth Dedication.

This kind of a unified witness should not be overlooked by outsiders, but should be received as a distinctive contribution of these churches to the total life of the Christian world family. These are our brethren—and they are giving, giving daily of their very bodies and lives. Are we really receiving what they offer us?

To the strengthening of this embattled Church which is giving of itself so completely, you are in turn giving through Lutheran World Action. Because you are giving to Lutheran World Action, a force of 1,100 lay teachers is being trained every year to give religious instruction to children otherwise under daily assault by Communist dogma in the public schools. The total cost of training one such teacher is $7.57 per month. What the influence of one such consecrated teacher can be among the children of a single congregation cannot be measured in figures such as this.

Scholarships, books, paper, roofs for churches, nails for buildings, rest for weary mothers, bicycle parts for pastors, shoes for teachers, chairs for kindergartens, summer camps for children—these are things you give—and your brethren in East Germany receive—through the Lutheran World Federation and Lutheran World Action. Nowhere that I know of does the Lutheran World Action dollar strengthen the walls of Zion so literally and crucially as here.

Out of these Churches are coming during these very days young men and women, families—people who have been forced to flee to the safety of the West. Last year 182,000 crossed from the East Zone to West Germany, an average of 500 per day. These, and others

NLC PH

These youngsters in Germany are playing cat and mouse with th shoes. They are all they have and they are not very good, are the Gifts from Lutheran World Action can help bring a brighter fut to many children like these.

who came earlier, are the ones you are hearing abo these days as prospective Americans—who need son one to say, "Come ahead. I'll give you the helping ha you need for a new start." The United States gove ment has agreed to admit 209,000 such refugees fr all over the world—if Americans are willing to of jobs and housing to them.

While the Lutheran Refugee Service is seeking ass ances for immigrants in the United States, your L theran World Action dollars are enabling the Luther World Federation to select the right persons in ma lands to accept your assurances. Here again is givi and receiving. Already the first hundreds have receiv their new opportunity. Not long ago I stood on the p at Bremerhaven, Germany, and waved farewell as ship carried off a very wonderful family of five n Americans. Their lives had already been divided tween two continents—and would now begin on third. But the third continent—our own Americ would be the richer for their coming. They have much to give, and their spirit is eager.

Through the Lutheran Reformation God gave Church anew the great Biblical doctrine of Justificat by Grace through Faith. In this century He has giv the Church anew the equally great doctrine of the Co munion of Saints. As through agony of soul and shedding of blood the first gift was received, so has second also come through suffering and through anguish of millions. As we refuse to become weary our support of Lutheran World Action, we say clea that we will not permit this gift to slip from our han

EDITORIALS

This We Do Together

cording to the recently adopted "Calendar of Causes," ay is "Lutheran Co-Operation Month" in The Evanlical Lutheran Church. That simply means that special phasis is placed upon and special publicity is given that part of our work which we do in co-operation th other Lutheran bodies.

On the editorial pages we shall not concern ourselves tensively with the details of this work. There is plenty material in this issue which will tell the story. In neral, our co-operative action is in the following areas: itheran World Action, the Lutheran World Federan, the National Lutheran Council, and the special gathering for student centers for Lutheran Student rvice (aside from regular support through the Nation- Lutheran Council). In terms of money, the entire rk we have just outlined accounts for $840,874, or 55% of our total budget for 1955 of $4,300,000.

hat concerns us more here than the details is sumrized in the title of this editorial, "This We Do gether." It would be a pity if these various projects re to stand before our people by themselves, without ne understanding of the blessed miracle of co-operae work in God's Kingdom in general and among therans in particular. As a sort of "text" we want quote one of the most profound statements we ve ever heard on the subject. It was back in 1944 at convention of the American Lutheran Conference t Dr. T. O. Burntvedt, then and now president of Lutheran Free Church, concluded an address on theran Unity with these two sentences: "There is an evangelical Protestant Church in this country ere there exists such profound unity regarding the ndamentals of Christian faith, doctrine, and practice the Lutheran Church. On the other hand, there is Church where the differences which do exist are so gnified." We heartily concur, and therein lies the to our co-operative efforts.

Let us say that Lutheran co-operation has a three-fold gin, a three-fold validation. It grows out of and ntinues to exist because of need, unity of faith, and nsensus of purpose. If we can come to understand se three, we will understand the entire Lutheran operative program and will support it generously.

is the simple truth that it is more often than not a mmon *need* which draws people together. In the sent instance, it is a need, or better a whole array needs, which lies upon our collective conscience as a body of American Lutherans that has brought the program into being. One has only to look back to 1939 to recall how small a measure of co-operative work there was through the National Lutheran Council before the war. It was at the meeting of the Council in January, 1941, that American Lutherans began facing up to needs so limitless as to be unimaginable. These continued and grew through the years of the war. They have continued ever since. The only difference between now and a decade ago is that we know full well that these are no longer to be looked upon as "emergency" situations that we are attempting to meet. They are as much a part of the program of our Church as is the support of our colleges, charitable work, and missions.

The point to be stressed is that these needs could not then and cannot now be met by Lutheran Churches acting individually. *It just cannot be done!* As you read the pages of this issue, ask yourself, "Could The Evangelical Lutheran Church (or the American Lutheran Church, or Augustana, or The United Lutheran Church, or any other body) measure up to this task alone?" We predict that not a reader will say yes to that question. Therefore: *This We Do Together.*

Does this mean, then, that the existence of a need can become so compelling that, willy-nilly, with no consideration of fellow-faith, we pitch in with anyone at all to meet the need? In the civic realm, in the secular realm, that is easily possible. But not in the spiritual realm. This is Christian work we are doing, the needs of fellow believers we are attempting to meet. So we look around us, and we find a body of fellow Lutherans, several million strong. We share the same faith, we see the same needs, we have the same divine compulsion to meet those same. Therefore, *This We Do Together.* Frankly acknowledging that the time may not have come when we can merge into a great body, we yet find that unity of faith which says, "Together let us meet these needs."

Here enters one of the blessed by-products of our joint work. As we labor together and pray together, we find the measure of our unity increasing. Actually, in the larger view, it may well be that the most important unity movement among Lutherans in our country today is none of the various merger movements, important as they are. It may well be that the constantly growing measure of unity as the result of our fellow-efforts is the most meaningful unity movement in the history of American Lutheranism.

(Continued on page 463)

This Is Important

Robert W. Larsen

Hey, Larry, pull up a coke and join us. Tell us all about that big hole in the ground you're digging." It was 9:55, and some of the students had adjourned to the Campus Cafe for their mid-morning break.

"Better to have a hole in the ground than a hole in your head. That hole in the ground happens to be the basement of the new Lutheran Student Center, gentlemen." Larry was president of the college LSA, the alphabetical way of describing the Lutheran Student Association.

"But why the hole? What gives? As a representative of the State College Sidewalk Superintendents, I demand an explanation," quipped his good friend, Jack, who was a semi-occasional student, but better known as the student body president.

Thus Larry began to unwind a fascinating tale of interest to him and to a hundred thousand Lutheran students. Beyond this interest lie the implications of Lutheran student centers for one million students who have never confessed Jesus Christ as their Lord and Savior. Although this conversation in a cafe booth took place in a relaxed setting, its meaning for campuses where these facilities will be provided is anything but casual.

"Okay, I'll make this very simple for you. We have nearly a thousand Lutheran students here at State. It's almost two miles across town to Church. So what happens? Not much by way of student participation between Sunday worship services. Leaders of the Church put two and two together and got a hole in the ground, one block from the campus. Are there any questions from the audience, please?"

"Yes, one minor question—trivial, but necessary. Who's paying for all this?" Jack was not a Lutheran student, but he was active in another Christian student fellowship. "If someone has a needle and thread, I'll proceed at once to sew my billfold securely in my pocket."

Larry smiled thoughtfully and began: "Your ten cents is safe, Jack. Money for our Student Center will come from a fund provided by Churches of the National Lutheran Council. My own Evangelical Lutheran Church is participating in this fund through its program of Lutheran Co-operation. Every congregation in our Church shares in this program through its contributions to the ELC General Budget."

Jack's forehead was wrinkled. "I fell off the sled on the first turn. How about some light in dark places?"

"Let's look at it this way. Wh I left home, did my congregati say 'Goodbye, good riddance'? Ca ful how you answer that." The s dents laughed, but they were list ing attentively to Larry's expla tion. "Not at all. My Church follo her students to the campus. Across the nation, m than 425 parish pastors minister to Lutheran student and 30 pastors serve full time as campus pastors."

"These men should receive the purple heart serving fellows like you. But my Church uses wom as counselors for students. How about that!" said Ja quite sold on his own Church's program for studer

"We have fourteen capable counselors working w parish and campus pastors. Add to that some gradu students and seminary interns, and you see we h quite a staff," stated Larry with a statistician's dir ness. Jack spoke for the group when he asked, "W do you mean by 'your Church follows her student Who wants to be followed?"

This was a good opening for Larry to insert more th the obvious explanation concerning the hole in ground. "Look, I mean that my congregation at ho is concerned about me when I am in college. Our c pus pastor here really carries on his campus minis on behalf of my home congregation. In this way, represents the ten thousand National Lutheran Cou congregations."

"Very helpful, but who pays for the hole in ground? How about explaining it very simply, as y promised." Jack was the practical type.

Larry harnessed his thoughts and proceeded. *"S one:* The ushers receive the Sunday worship offer in my home church. Part of the offering is retained the local program of the congregation. Part of it used for special benevolences. *Step two:* Part of it contributed to the program of The Evangelical theran Church. *Step three:* Within the program of ELC is a section called Lutheran Co-operation. *S four:* Part of our Lutheran Co-operation is the Stud Service Capital Investment Fund. *Step five:* This Fu is used to provide facilities for the ministry to stude Got it? From Sunday offering to hole in the grou in five easy lessons." Larry was rather proud of explanation.

"Unless there is some bargain special on stud centers, I presume that this Center at State will nic good-sized hole in that central fund, won't it?" again Jack expressed his concern for finances.

Although Larry knew that figures can never tell real story, he explained that special facilities for cam work had been purchased or constructed by Janu 1954, in 30 institutions at a cost of almost $2,000,

uring the years 1954 to 1960 additional facilities for campus ministry and program will be provided in colleges and universities at a cost of $1,750,000.

ollege students are vitally interested in events on their mpuses. A hole in the ground does demand an exanation. But our commission to provide a Lutheran inistry to students has deeper roots than may be unrthed in a coke conversation. Local situations which ve necessitated the Capital Investment Fund vary eatly. The basis undergirding the need for facilities the responsibility of National Lutheran Council hurches to bring the Word and Sacraments to students 600 non-Lutheran instiutions of higher learning.

Larry said that it was hoped that a Student Center ould increase participation in the Church's program students. What should happen at a Student Center? campus ministry includes the pastoral care of stunts so that their growth in grace may be encouraged d guided, the instruction of students so that their understanding of the Christian faith and heritage may keep pace with their acquisition of secular knowledge, and the training of students in evangelism and stewardship so that in present campus situations they may make a positive witness to their Lord and continue serving Him in congregational life and in their vocations.

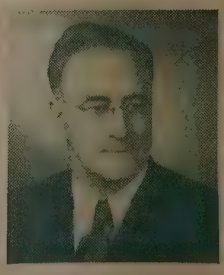
This mission of the Church does not involve only parents of students and faithful alumni. The ministry to students is a ministry of the entire Church. Every congregation and every church member shares responsibility through our program of Lutheran Co-operation. Many of these facilities for a student ministry will be provided in areas where our ELC is strong. For this reason our responsibility to this fund is more than $400,000. Each year through our Church we shall contribute $80,000 to the Student Center Fund in addition to our support of the National Lutheran Council's ongoing ministry and program through Student Service.

Is this ministry to students really as important as all this? *Our Church believes that it is.*

National Lutheran Council—ELC Councillors

MARTIN ANDERSON
Former President, Eastern District

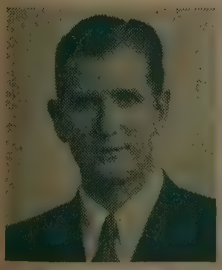
FREDRIK A. SCHIOTZ
President, ELC



S. C. EASTVOLD
President, Pacific Lutheran College

RAYMOND M. OLSON
Director of Stewardship

A. J. BJORK
Teacher, University of N. Dak.



OSCAR ENGEBRETSON
Pastor, Spring Grove, Minn.

A. N. ROGNESS
President, Luther Theol. Seminary (Alternate)

Christian Co-c

Recently we attended a Batak birthday celebration. As is the custom on such occasions, there were many speeches. But this time there was a difference. Each of the speeches was given in a different language. One was in German, one in English, one in Dutch, one in Tamil (from South India), and there could have been one in Swedish. Of course, Batak was represented—but by two dialects, Taba-Batak and Limalungen-Batak—and then there was one in Bahasa Indonesia, the new national language.

A Batak House

In this diversity of tongues you have the story of Lutheran co-operation in Batakland. It is a new form of the gift of tongues—fellow Christians from Europe, America, and other parts of Asia, working with their Indonesian brothers in building up the Church and preaching the Gospel in this young country.

It is an exciting experience to have a part in this. But then, the whole story of the Batak Church—the "Hunia Kristen Batak Protestant"—has been an exciting one; more fabulous than any out of the "Arabian Nights" or Hans Christian Andersen! Truth indeed is stranger than fiction.

When we were up in Tanatung, the small town in mid-Sumatra which is the home of the headquarters of the HKBP we were talking to one of the Batak teachers. With a serious face he said: "All we Bataks have American blood in us, you know." We looked surprised and then he smiled broadly and said: "Do you know what happened to the first Americans who came to the Batak country?" Then we understood his little joke. The first two missionaries who tried to penetrate Batakland were two young Americans, Lyman and Munson. As a reward for their efforts, the Bataks killed and ate them. And so the American heritage! This was in the 1830's and it was not until 1864 that Ludwig Nommensen, from the Rhenish Mission in Germany, succeeded in establishing a foothold for what was to become one of the most remarkable success stories in the history of the whole Christian Church.

There is not space for that here. Suffice it to say that this Danish-German farm boy, with amazing perseverance, foresight, patience, and zeal, succeeded in bringing the Gospel to these fierce, independent, but intelligent Bataks, whom not even the Dutch Colonial power could subdue. Nommensen stayed in Sumatra until his death. He was in his eighties when he passed away and lived long enough to see the Batak Church grow to over two hundred thousand members. It was one field ripe for harvest which was properly reaped. Today, with over six hundred thousand Chr tians among a total Batak popul tion of two million, the work is n done. But what a glorious sta Nommensen and his colleagues the Rhenish Mission made.

Some of the older Christians r member these early pioneers. We s in the house of the Ephorus—t "archbishop"—and he reminisc about Nommensen, his old teach On such occasions you are persona put in touch with the very begi ning of this great Christian co munity, and you feel amazed think how young this Church tually is. Besides this, it is rema able to find such large numbers Christians in a Moslem country.

Though the Bataks themselves were largely animis in Indonesia, Islam claims 90% of the population as own. Today you even have small Moslem "missio mosques in Christian Batakland to underline their b lief that theirs should be the official national religio

Dr. Gloria Wysner of the IMC visited here recent Her own experience as a missionary was in No Africa, where Moslem converts to the Church are scarce as hen's teeth. She was thrilled to see the sim

The photo at the left is of Dr. Williams of India, a medical do sent by the Lutheran World Federation, pictured with his nur He is now building a new hospital with Lutheran World Federa

on in Sumatra

Keith Bridston

ood or bamboo churches in every village as we drove rough Tapanuli from Siantar to Tanatung—nearly a illion Christians in a Moslem land. But, as she pointed ut, it is then that you also realize that, great as the IKBP is, its unfinished missionary task is also great—reaching to the fanatic Moslem groups such as the tjenese and the Minanghabau which surround it. One the strengths of the Batak Church is its homogeneous haracter—one language, one people. It is also a potential eakness, however, for nothing stifles missionary con-rn, more effectively than tribalism, and the HKBP is ndamentally a tribal Church. Unless you are a Batak u have no place in it. No "apostle to the Gentiles" s yet arisen, and theologically one may say that the atak Church is still in the pre-Jerusalem Council era.

gainst this background, the multi-racial and multi-ational character of the Lutheran co-operative program rough the LWF is especially significant. Not only is sistance given from brother Christians of different nguages, races, and nationalities, but also the actual am of workers engaged in this program bears witness the true catholicity and universality of Christ's Body. It is gratifying to know that our own Dr. Schiotz s been the chief architect in building up this new lationship. As for Indonesia as a whole, the begin-ng of World War II marked the end of an epoch r the Batak Church. Up to then the foreign work

ds. At the right is Chaplain Serumpaet with Dr. Bridston, right, hor of this article. Serumpaet was formerly a student at Luther ological Seminary in St. Paul, Minn., and is now a chaplain in the onesian Army.

A Batak Girl from a village

had been exclusively in the hands of the Rhenish Mission of Germany. As has been suggested, this foundation-laying was a truly heroic work. In Tanatung you can find a plot under a huge tree of the jungle with the crosses of the many German apostles who never came back. That shrine alone is enough to make criticisms die on one's lips. Yet, with all due respect to the saints of old, there was a strong tinge of paternalism in their work. Up to the time of the Japanese invasion, for example, only two Bataks had been ordained as ministers, even though the HKBP was established an autonomous body in 1930.

Through the trials of the Japanese occupation and later during the fiery days of the Indonesian revolution, the Batak Church became what in theory it had been—a fully independent, self-supporting, self-governing, and self-propagating body. Through suffering it grew up, and so, when Dr. Schiotz and Bishop Sandegren made their memorable visit through the no-man's land be-

Mrs. Keith Bridston and a view of Lake Taba from the Batak Youth House in Parapat.

tween the Dutch and Indonesian lines in 1948 on behalf of the LWF, they met something more than an "orphaned mission." They met a living, younger Church.

In the July, 1954, issue of *The International Review of Missions* Dr. Schiotz tells the story of the increasingly close ties between the Batak Church and the LWF, culminating in its acceptance as a full member at Hannover in 1952, which that daring fraternal visit started. In his own accounts of this history, Dr. Schiotz's usual modesty prevents him from recording his own crucial role in all this. One can only say that even today "the visit" for the Bataks is always that perilous mission through the war lines of Dr. Schiotz and Bishop Sandegren. The whole LWF program of reconstruction and inter-church aid to the Batak Church was set up by Dr. Schiotz as director of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council.

Though at the first the HKBP would only accept outside aid through the LWF and with non-German personnel, the Rhenish Mission is now once again back in Sumatra. Between it and the LWF there is the closest co-operation and friendly good-will in their common concern for the welfare of the Batak Church. The birthday party mentioned at the beginning is a symbol of this.

Some have supposed that the return of the Rhenish Mission means the eventual eclipse of the LWF's program for the Batak Church. But this is most unlikely. Furthermore, it is probably not desirable. The dangerous tendency toward tribalism in the Batak Church may be confirmed and strengthened by a foreign mission program which is uni-national. As Reinhold Niebuhr has said in his book, *Faith and History,* even the foreign mission enterprise has not been immune to the corrupting influences of nationalistic imperialism.

One of the most powerful protections from these dangers is the ecumenical character of the LWF's program vis-a-vis the Batak Church. In fact, such a program, which exhibits the universal nature of Christ's Church in the face of the explosive tensions arising from the demonic nationalism's threatening to destroy us, may be the only possible basis for missionary work in the future. As such, the Lutheran mission co-operation being slowly and sometimes painfully worked out here between the HKBP, the LWF, and the Rhenish Mission, in fellowship with the other Christian Churches in Indonesia, is a living example of the great watchword of the IMC conference at Whitley: "Partnership in Obedience." And, at a deeper level, of St. Paul's words to the Corinthians: "So neither he who plants nor he who waters is anything, but only God who gives the growth." He who plants and he who waters are equal, for we are fellow workmen for God.

The Life-Line of the Spirit

Harold B. Kildal

THE FIFTH SUNDAY AFTER EASTER
May 15, 1955
Text: Matthew 6:5-13

God thereby tenderly encourages us to believe that H is truly our Father and that we are truly His children so that we may boldly and confidently come to Him i prayer, even as beloved children come to their dea father." Such is the life-line of the Spirit. It is praye In the text for this day our Lord Jesus Christ teache men, believing men, to pray.

The text is chosen for the post-Easter season becaus it fits into the situation of a Risen Lord communicatin to His disciples words of comfort, strength, and assu ance before He was to make His departure and ascer sion into heaven. They would be left with the ringin of words like these in their ears, to strengthen them i their battle with the world, to cheer them on in the conquest of the souls of men, to stabilize them in the relationship to Him, and to provide them with th power of prayer for daily living.

I submit that Christians in this day will do well t remember that "prayer is the soul's sincere desire, u uttered or expressed; the motion of a hidden fire withi the human breast." We need that. We need that powe in daily living. We need that comfort in the stri against the devil, the world, and our own flesh. W need that stabilizing force in our Christian relationshi We need that strength in our battle against the worl around us. Never, never let a day pass without havin spent some moments, minutes, and if possible, son hours in prayer.

Like the disciples of long ago we too have a tas to perform. It is the same always. It never chang Christ, the Risen Lord, has laid at the charge of th Christians of today the same commission, the same pu pose, the same power of accomplishment that He on gave to the men around Him. It is to make more Chri tians. It is to change the lives of men and to redee the time at hand. But the work will not get done, th task will not be complete, the world will not be gaine until and unless Christians, believing men and wome of today, are united with Christ in prayer, believin that God who hears will also answer the prayers of th faithful. Therefore pray, and let the life-line of t Spirit come alive in your daily living.

He who said, "In this manner therefore pray," al said, "Ask and ye shall receive." What is more, H said, "Ye have not because ye ask not." It is the invit tion to pray, the invitation to employ the power of G in daily living, the invitation to appropriate the gra of God in Christ Jesus for Christian service, the invit tion to live with the life-line of the Spirit firmly fix to the heart of God and to the spirit of man.

Fortnightly Review

Fredrik A. Schiotz
President, ELC

nvitations are no fun when you can't accept them.

March 28, upon invitation of the Ecumenical Commission (the Union Committee) of the Augustana Lutheran Church, three separate meetings were held in Chicago: with representatives of the Lutheran Church—Missouri Synod, of The United Lutheran Church in America, and of the four bodies negotiating merger.

The *Lutheran Companion* of April 13 and *The Lutheran* of the same date (organs of Augustana and ULCA respectively) announced that the Augustana-ULCA meeting concluded with an invitation from The United Lutheran Church that Augustana consider merger, and a second proposal that the two churches together issue an invitation to all Lutherans to join them in discussing merger.* Augustana's Ecumenical Commission has already gone on record recommending that their Church accept the invitation. The Church will act on the recommendation at its June convention in St. Paul.

It will not be easy to think of Augustana turning away from the four-way merger group. We have had so many fine associations over many years to say otherwise. And geographically we are near neighbors. But if this should prove to be Augustana's honest desire, we can do no other than to wish her well and pray God's blessing on both Augustana and the ULCA.

I began by saying invitations are no fun if you can't accept them. In 1950 The Evangelical Lutheran Church rejected an invitation identical with the one Augustana and ULCA now propose to renew. True, it is now five years later and one might assume that the ELC attitude has changed. However, it is not my judgment that the Church's attitude is substantially different today than it was in 1950. I gave this as my personal judgment in a brief greeting that I presented to the Toronto convention of The United Lutheran Church last October. Lest my judgment might be in error, I have put the issue to a straw vote test at the annual pastoral conferences of the Southern Minnesota and Northern Minnesota Districts, both of which met in April. In each convention, the pastors overwhelmingly approved my appraisal of the likely ELC response to the proposed invitation.

It is my judgment that the ELC believes in the desirability of one Lutheran Church in the United States as do Augustana and ULCA, but we don't absolutize this value. Therefore we can wait until there is genuine prospect of one Lutheran Church—the Synodical Conference or a substantial part of it also included. We believe the present four-way merger is the most productive step toward this larger consummation.

The prospective refusal of the announced Augustana-ULCA invitation does not mean that there has been any deterioration in relations with The United Lutheran Church. In fact, the ELC's attitude to ULC has never been better than it is now. If our sister Churches will grant that we also have the spirit of God in appraising the current Lutheran scene and will not be alienated by our prospective refusal of their forthcoming invitation, we record it as a sober intent in the ELC that co-operation in the National Lutheran Council shall continue, yes, that this co-operation may even be enlarged.

If our people are as agreed about this as I believe, we could give no more powerful demonstration of this fact than a generous response to our benevolence budget so that the ELC's support of Lutheran co-operative items, as described in this issue of the HERALD, may be unmistakable.

*See the May 3, 1955, issue of LUTHERAN HERALD for a reprint of the ULC Invitation Statement.

This We Do Together

(Continued from page 457)

The third expression we used to describe Lutheran co-operation was "consensus of purpose." By this we mean that when Lutherans as such, Lutheran church bodies as such, set out to meet a need, it is a *spiritual* need. True, a tremendous amount of the relief furnished is material, and we thank God for every opportunity that comes our way to alleviate physical suffering and supply physical need.

Nevertheless, the mandate of Christ to His Church remains spiritual. The old saying that "we feed bodies in order that we may feed souls" is perhaps over-simplified. Yet, it is basically correct. Anything the Church does is *spiritual*.

This is something which Lutherans understand, and that supplies another reason why we do these things together. Behind it all is the yearning to further the Kingdom of God; through it all is the purpose of helping those of a like faith and strengthening that faith; and always there is the hope and prayer that some of those who are being helped may be reached by the Means of Grace and be brought into fellowship with God.

It is a tremendous story the pages of this issue tell, this story of Lutheran Co-operation, this story of the things we do together. There have, no doubt, been times when we have come close to becoming "weary in well-doing." Perhaps, if we will think through the great blessings which have come to us through this co-operative effort, we will be encouraged to continue it and to increase its scope.

With pride, with humility, with supplication, let American Lutherans, and not least Lutherans of the ELC, continue to say, *This We Do Together.*

On Making History

Carl H. Mau, Jr.

It was just about ten years ago that the post-war history of Germany began. These ten years have witnessed a struggle through untold tragedies and hardships probably as great as any similar struggle in the history of mankind. All of us have read some of the chapters in the history of recent struggle. Many of them will still need to be finished, and a number of new ones will still be written.

You and I have been intimately involved in a number of the chapters—in fact we have helped and are still helping to write them. Maybe we haven't thought of it in just this way—that by giving a gift in a church offering, or responding to a clothing or food appeal, we've been "making history"—thousands of miles away.

Take the series of chapters on homeless, suffering refugees—those are the chapters which we have probably heard the most about. In post-war Germany there were about 14 million refugees at one time. Some who may be reading this belong to that group. There are still about 10 million in Western Germany. The early pages of that chapter were particularly grim—no food, no clothing, no home, and no hope. You helped write the pages that meant clothes for millions, food for hundreds of thousands, homes for thousands, and with your gifts of money and kind, you've given new hope. You've helped create jobs—you've fed thousands of children, clothed them, sent them to schools, built workshops for them, taught them new skills.

In helping rebuild churches, support pastors, provide religious literature, support all kinds of institutions, you helped them rebuild on solid foundations, you visited them in their loneliness and ministered to them in their sickness. In some way or other, to a larger or smaller degree, you have helped change the lives of many millions of people.

That's what we mean by making history!

It's a history written by many hands—extended around the world. The Germany Church has had many partners—but has written and continues to write the major portion here in Germany. Your gifts and mine continue to strengthen its hands, but ever since the first dark days after the war, German gifts for the overwhelming need have exceeded all the gifts from all corners of the world—so it's also been a dramatic history of helping men to help themselves.

One of the newest chapters being written under th general heading of inter-church aid may not be quite a obvious. Yet it could be of as great significance as number of other thrilling chapters.

St. Paul put it something like this to his congregatio in Corinth, when he spent a whole chapter (II Cor. 9 to explain the effects their giving for the needy Churc in Jerusalem was having: He said that through you gifts you have not only met overwhelming needs, bu you are also helping fellow-Christians give thanks God! (Look at the section in a modern translation.)

That is happening again today—and it may, Go willing, be making church history. German Churche and others too, have been asking us to interpret wha motivation has stood behind the many gifts that hav come in time of great need. Why are millions of peopl not known to us, willing to lay their gifts upon th altar of God? What is this business of stewardship, nc only of material blessings, but of time and talents How can we, often weighed down by old State-Churc traditions, become alive again with this spirit?

You are supporting two pastors in Germany who ar helping the German Church find the answers to som of these questions and to develop methods adjusted t the German situation and to put the answers into prac tice. Four large territorial church bodies have for th first time in their 400 year history as Lutheran Churche established departments of stewardship and evangelism (Hannover, Schleswig-Holstein, Braunschweig, an Bavaria). A number of others are in the process. Th movement is also spreading to the Lutheran Churche in Scandinavia.

You are helping print tracts and booklets on steward ship and evangelism—you are helping sponsor confer ences with pastors and laymen. You've assisted in th training of over 400 lay visitors who are under wa each day calling the unchurched. Many more are bein trained.

The German Church is still facing terrible need especially behind the iron curtain. Here, the We Germany Churches are pouring ever-increasing assis ance, as long as any doors are open to do so. Yet, th Church has become the second largest giving Churc joining you in the writing of history all over the worl through Lutheran World Federation.

That's the kind of history you have been makin every time your love and gratitude to God has move you to lay a gift on the offering plate of your congr gation. To describe that history adequately would tak volumes.

Lest there be some misunderstanding on our abili to "make history," let's make one thing clear. All th is God "making history"—and using us as His agent That's the thrilling part about it. To the extent th

(Continued on page 4

Seek Resettlement of 15,000 Refugees

The Lutheran Refugee Service is seeking to resettle 15,000 refugees in the United States under the present Refugee Relief Act. To accomplish this a $1,000,000 budget has been voted to cover the entire program. The period involved is retroactive to April 1, 1954, and will last until 1957 when the Refugee Relief Act is scheduled to expire.

Of this total it is planned that $600,000 will be contributed by the Churches belonging to the National Lutheran Council through Lutheran World Action. The Lutheran Church—Missouri Synod will provide the additional $400,000 in the continuation of its co-operation in the program.

The 15,000 refugees whom the Lutheran agency will try to help will be selected from those in greatest need of resettlement by special American interviewing teams, chosen for their knowledge of resettlement prospects in the United States.

While Dr. Cordelia Cox, director of Lutheran Refugee Service, has expressed confidence that it will be possible to secure the necessary housing and job assurances for 15,000 people by April of 1956, it is clear that much of the success of the project depends upon the speed with which the assurances are received. In addition, of course, comes the major operation of getting the refugees processed through security clearances and the U. S. Employment Service.

Dr. Cox has reported that she was most impressed by the seriousness of the problems of some of the refugees in Germany and Austria, particularly those in Berlin who cannot prove that they have been politically persecuted and therefore must remain in Berlin as "unrecognized refugees." The Germans coming to Berlin from the Soviet Zone of Germany, who can prove they were persecuted, are flown out to the Western zones and accommodated in homes of relatives or friends, camps or makeshift dwellings, and given a dole until they can find employment.

Many of the refugees who fled to West Germany between 1945 and 1950 are still having difficulties in establishing themselves in the German economy because the country, which has not yet been able to absorb the flood of World War II refugees, continues to be flooded by new seekers of asylum. The main difficulties are the lack of opportunities to apply their skills, the low wages offered to refugees, and above all the housing situation which makes it impossible for them to find living quarters near the industrial centers.

The wholehearted support of the 1955-56 Budget of the Evangelical Lutheran Church will be providing our share of the $600,000 to come from Churches of the National Lutheran Council. This is truly Lutheran Co-operation!

Lutheran World Action

(Continued from page 454)

The *Lutheran Refugee Service* is a joint agency established by the National Lutheran Council and the Lutheran Church—Missouri Synod. It provides an effective channel through which Lutheran refugees may come to this country under the provisions of the Refugee Relief Act of 1953. Assurances are gathered and forwarded to Europe, and when the refugees arrive they are met at the piers or airports and sent on to their sponsors. Where necessary, aid is given in solving problems caused by emergency situations or unsatisfactory initial adjustment. Close collaboration is maintained with the staff of the Lutheran World Federation's Department of Lutheran World Service in Europe.

A Spiritual Ministry in Temporary Communities was initiated during World War II in the vicinity of defense industry plants. When many of these plants were closed down or converted to other types of industry, attention was centered around the atomic energy plants. After the outbreak of the Korean War, it was extended to other war industry communities. By recent decision of the Council, work will no longer be carried on exclusively in defense industry communities, but will also be undertaken co-operatively in the temporary communities which spring up near projects such as the Missouri Valley dam construction or the St. Lawrence Seaway construction.

Such a succinct, matter-of-fact outline takes all the flesh and blood away from the bones! It reveals none of the drama, the warmth, the human emotion, and the fervent love involved in the activities of Love's Working Arm. It's difficult to see the outlines of a Christian strategy and to evaluate the contribution of these global co-operative Lutheran activities in the perspective of the next hundred years of Christian advance. But the joyful and comforting thing about it all is that through Lutheran World Action we do have a strong, ready, flexible arm.

Who knows what the remainder of this year or what next year will bring? Whatever it may be, Lutheran World Action is organized, poised, and ready. The resettlement of refugees should be completed by the end of 1957. As younger churches get on their feet or diaspora congregations become self-supporting, our attention will be turned elsewhere. As one problem is solved funds are released to face fresh emergencies. The goals from year to year may increase or decline, but over the years we have this remarkable instrument of World Action, given to us and blessed by God Himself. Through it

(Continued on page 469)

Here and There on the Christian Front

Edited by Raymond M. Olso

REPORT ON CHINA

Despite continued pressure by the Communist government, there is evidence of a growing vitality among Christian churches in China today, according to Dr. Francis P. Jones. Dr. Jones, for 36 years a Methodist missionary-educator in Nanking and editor of the China Bulletin published by the National Council of Churches, said that hundreds of Chinese are joining churches each year and reports indicate a limited expansion of some church activities.

Reporting to the China Committee of the Council's Far Eastern Joint Office, Dr. Jones made it clear that such church-related enterprises as hospitals, orphanages, and schools have been taken out of church hands and are now run by the government although they have not actually been confiscated.

Evidence of new growth in membership is seen in reports from a scattering of major cities, he said. He cited one report that three large churches in Shanghai welcomed more than 100 new members at Christmas. In the same city choirs of some 20 churches united recently to present a new oratorio composed by a U. S.-trained Chinese.

Generally, Dr. Jones told the missions leaders, the Chinese churches have found it necessary for survival to accept, however modified, certain aspects of the Communist party line. In the name of patriotism they have called for loyalty to the Communist government as the de facto leadership of the country. He added that church leaders in speaking to their own people, have also commented upon the social advantages of reforms under the new government.

He estimated that there are approximately 20,000 churches still open and carrying on programs on the Chinese mainland, which is about three-fourths of the total in 1950 and 1951 before the last of the missionaries were expelled. At present there is no Protestant missionary activity on the mainland.

STUDENTS LEARN ABOUT CHURCH RELIEF

RNS Photo

Dr. Wayland Zwayer, associate executive director of Church World Service (right), explains to high school students from two Illinois towns how the relief agency packs and sends supplies to needy people overseas. The teen-agers visited the CWS warehouse in New York while on a five-day tour of the city. Dr. Zwayer told the students that CWS plans to ship abroad in this year more than 50,000,000 pounds of food, clothing and medicine.

ANOTHER REPORT ON CHINA

Chinese Communists have launched a program to promote "scientific atheism" among youth. The drive, similar to that under way in the Soviet Union and its satellites, was disclosed in the Communist magazine, China Youth. Sounding like the Soviet, it called religion an "opiate for the intoxication of the people, a social problem, and an instrument of aggression." It exhorted the young people of the country to eliminate religion from Chinese life.

Commenting on the magazine article the U. S. Information Agency said this direct attack on religion was a departure from the Red Chinese propaganda technique of trying to convince the outside world that religious freedom exists in China, with Chinese religious groups and their leaders glad supporting the Communist program.

The Chinese magazine said: "W must publicize among the masses youth, the scientific world outlook, t materialistic world outlook and t knowledge of natural and social s ences. The youths should thus be gi en an ideological foundation to mak them into scientific atheists." It co tinued, "God was created by the p chology of fear and religion owes birth and continued existence to t helplessness of man against social r lations."

DEAN OF HARVARD DIVINITY SCHOOL

RNS Pho

Dr. Douglas Horton of New York, Minist of the General Council of the Congreg tional Christian Churches, has been name Dean of the Harvard Divinity School, Car bridge, Mass. He will assume his new po July 1. Dr. Horton, a leader in ecumenic circles, has long been associated with trai ing of the ministry. He will lead Harva Divinity School in a planned $5,000,0 expansion. Harvard expects to develop t institution as a world center of religio learning, training an increasing number ministers and advancing all phases of inte denominational religious scholarship.

FREE ADVICE ON WILLS

A Washington, D.C. church is pr viding free legal service to help peop in the preparation of their wills. T Congress Heights Baptist church offe counsel one night each month to an

ne who wants such help, without any rings attached.

Mr. and Mrs. Bruce Lambert, for- her members of the church, are pro- iding the advice. About half the per- ons who draw up their wills decide leave some bequest to a religious or haritable organization.

The pastor of the congregation, the ev. A. Lincoln Smith, conceived the lea of "Will Night" several years ago ter observing how many elderly per- ons died without leaving wills.

ISSION LEADER WARNS F U.S. ATTITUDES

merica's concern over Communism Asia rather than for the people in- lved is not helping the West's posi- on in the Far East, according to Dr. mes Winston Crawley, secretary for Orient of the Southern Baptist reign Mission Board. "Above all, ey would want the other people of e world to be concerned for them as ople and not just as possible allies gainst an enemy," he said after re- rning from a tour.

"Most Asians feel America is con- rned with the Communist angle," said, "and not really concerned out helping the people of Asia to have a better life. What is happening in Asia is basically like what happened in the United States during the Revolution. They want everything in the four freedoms, spiritual freedom as well as material. They want medical service, a better diet, clothing, shelter and education. I think our nation ought to do everything possible to make it clear we sympathize with the people of Asia. We should make it absolutely clear that we are on the side of those people who want a better life."

Dr. Crawley said his main concern "is that the freedom they have gained requires moral and spiritual maturity and integrity. I feel moral and spiritual values are more important than economic and material resources. Our missionaries in Asia are trying to help the people of Asia have the spiritual resources to meet the demands of the day."

WORTHY OF NOTE . . .

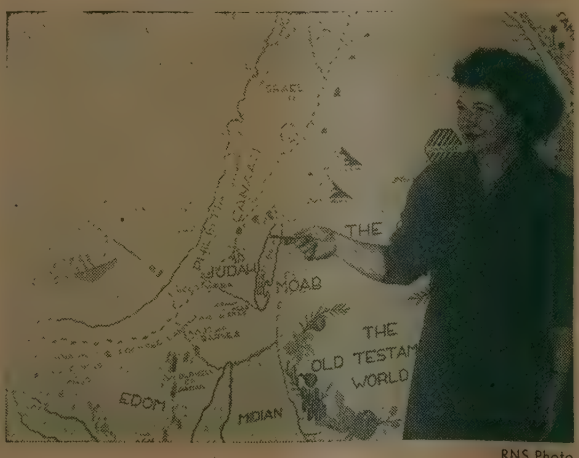
The baptized membership of the United Lutheran Church in America rose to 2,202,791 during 1954, an increase of 62,704 over the previous year. . . . Regional Lutheran Theological Conferences have been arranged for next summer on the theme "One Holy Catholic and Apostolic Church." They will be held at Luther Academy, Wartburg Seminary, Dubuque, Iowa, July 12-13; at Lutheridge, Arden, N. C., July 28-30; at the Luther Seminar, University of North Dakota, Grand Forks, N. D., August 15-21; and at Wagner College, Staten Island, N. Y. August 3-5. . . . More than 25 per cent of all the marriages concluded in West Germany and West Berlin in 1953 were "religiously mixed." Some 80 per cent of these were concluded by Protestant and Roman Catholic partners. A total of 20,652 marriages were registered as between couples where one or both partners were unbelievers. . . . The United Nation's Department of Public Information announced in New York that 34 young Palestine refugees were graduated as nurses from a three-year course at the Lutheran World Federation-owned and managed Augusta Victoria Hospital at Jerusalem in the Holy Land. . . . United States Catholic education institutions are expected to have an enrollment of more than 5,000,000 students by 1965. But Catholic education officials fear that a teacher shortage will be a major bottleneck in the anticipated expansion. One out of every eight instructors in Catholic schools is a lay teacher today.

COAT HANGERS FOR HIS CHURCH

RNS Photo

Eleven-year-old Calvin Dalke's hobby of collecting old coat hangers netted the Corona (Calif.) Seventh-Day Adventist Church $60 in 1954. The boy ransacked the neighborhood for discarded hangers and turned them in to a local dry cleaning store for one cent apiece.

WALLPAPER TEACHES BIBLE



RNS Photo

grandmother who conducts a Sunday school class at Westminster United Presbyterian urch in Des Moines, Iowa, has created a Biblical mural to give students a better derstanding of Biblical places and stories. She is Mrs. Christine McLaren, shown here inting to the Holy Land on a wallpaper reproduction of the mural. The wallpaper has en made by a leading manufacturer for use in Sunday schools across the nation. The ght-color mural requires five rolls of wallpaper to complete the section devoted to the d Testament and two for the New Testament section. Mrs. McLaren said her intention s "to produce, as clearly as possible, a map that would bring the ancient world out the Bible."

Meditations for the Family Altar

J. R. Hester

TOWARD THE SIXTH SUNDAY AFTER EASTER

The Epistle: I Peter 3:15-17 — **The Gospel: Luke 12:4-**

Monday, May 16
"THIS TENT"

Read 2 Corinthians 5:1-10

For we know that if the earthly tent we live in is destroyed, we have a building from God . . . eternal in the heavens.

Paul's imagery here is beautiful. He calls the human body a tent. A tent is a piece of equipment used by those who are on a pilgrimage. It is not something that is put up for "keeps." It is a form of temporary shelter.

Any one who has lived a few years need not be told how temporary the human frame shows itself to be. After ten years the eyes begin to fail and aches and pains show up in unexpected places. We are subject to all manner of infirmities.

Within us—our person, our self, there is an evil nature. What a miserable thing that nature is!

But the cheerful note is this: when this body is spent there is a new building. With this believers will be clothed. That will be the end of physical infirmity. That will be the end of all that is old, and the beginning of the eternally new!

To Thee be praise, O God. Amen.

✝

Tuesday, May 17
LIGHT OF LIFE

Read John 8:12-20

"I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

Jesus first spoke these words to men who were in the dark. They were in the dark because of their own blindness. Even with the Light before them they refused to believe. For that reason they remained in the dark. They did not move forward in the light of life.

To this day there is only one Light. It is Jesus. He is the "Daystar from on high." He is the "Sun of righteousness." He who believes in Jesus sees through a window. He who does not believe in Him is imprisoned by windowless walls.

Jesus not only brings light to life, but He throws light upon the way of life. Those who walk on that way know clearly from whence they have come, why they are here, and where they are going. They are not working out a puzzle; they are not fumbling about in the dark.

Thou art my Light, dear Jesus. Give me grace to follow Thy leading. Amen.

✝

Wednesday, May 18
WHEN?

Read Isaiah 55:6-9

"Seek the Lord while he may be fou call upon him while he is near."

When is it a good time to get seri about God? When I am a little chil Yes, that is a good time for God to co into a life. Then He will be real and can begin His work with success.

But, suppose, I have grown away fr God when I am in my teens? Shall seek God then, or should I wait unti have grown older and more settled? I must not put it off. How good my t can be with God!

If I am in middle life and find my without God, should I call upon Hi Or am I too busy just now with t business of making a living and mak ends meet? Let me remember that Je said I must seek the Kingdom above a thing else.

If I have grown old and full of y but am without God, is it too late have Him come into my life? No! I never too late so long as there is life.

I need You now, O God. Come i my life. Make me a child of Thine. Am

✝

Thursday, May 19
BELIEVE AND LOVE

Read I John 3:19-24

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another.

Christianity is believing something and loving something. It is believing in Jesus, the Son of God, and loving Him and all mankind. Nothing in the wide world can compare with Christianity in this respect. Faith and faith in action are products of Christianity alone.

Jesus said that these two things were signs of His presence in the human heart. Both of them need to be there. No one can say he believes without letting his faith live through love. If anyone says he loves his neighbor without having faith, his love is not real. It is a love unblessed by the Spirit. It is an empty, meaningless love.

We must pray that our faith be true and that it will translate itself into genuine love. Then we will live our life unto Him who loved us first and He will use us mightily in the Kingdom.

Make me wholly Thine. Amen.

✝

Friday, May 20
QUIET TRUST

Read John 14:1-12

"Let not your hearts be troubled; believe in God, believe also in me."

It is not hard to get yourself all upset when you take a look at things about you. There are all sorts of annoyances, and there are many things that can make us uneasy. Then, there are deep questions about life itself, and about the life to come.

When Jesus saw uneasiness in His disciples, He said, "Let not your hearts be troubled." He invited them to take their eyes off of trouble and fasten them on Him. It was as though He said, "Instead of being frightened, be believing."

To this day Jesus is the cure for all that troubles the heart. With Him there is rest born of quiet trust. Faith in God and His Christ does not lift us out of the strife of life, but it does promise to keep us from being overrun. It holds out to us the assurance of the life to come. The life made possible by Jesus, who died and rose again.

Give me quiet, and rest, O God. Amen.

✝

Saturday, May 21
CLEAN CLOTHES

Read Isaiah 61:10-11

He has clothed me with the garme of salvation, he has covered me with robe of righteousness.

The Bible seems to reverse itself: says we are unclean, then it says we clean. It says there is not a single rig eous person alive; then it says again t there are some righteous people. How this to be explained?

Here is the answer: the soiled suit life is unrighteous, but God can cover with the clean clothing of His righteo ness—the righteousness which is in Chr When this is applied to the believing s ner he is clean in the eyes of God.

How good it is to have clean cloth These are the glory of the believer. for a minute does he say, "These mine!" He is free to admit that they given to Him by the loving, forgiv Father.

I thank Thee, heavenly Father for clean clothing of Christ's righteousn In this I stand before Thee. Amen.

utheran World Action

ontinued from page 465)

ıe concerns of our love can literally reach around the lobe and express themselves in the name of us all at ıy given point.

There is significance in the double figure of the arm holding the cross. The cross points to the very heart the meaning of the Christian way of life, and the m symbolizes our determination to use our God-ven resources so as to fulfill that way of life. This is mething new which we have seen develop within our etime. The great work of world missions, American issions, education, welfare, and similar activities of e Churches for generations past, continue in all their wer and effectiveness and importance. To them, how-er, has been added this other channel for the expres-n of Christian power and love.

On Making History

(Continued from page 464)

we are willing to lay our whole lives at His disposal, He will continue to move through history: healing, feeding, clothing, visiting, teaching, rebuilding, giving hope, and evoking thanksgiving!

At the end of history, He'll call those who through His grace were His "history makers" and say, "Come ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world: For I was hungered, and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me." And He would certainly add, in our context, for in doing this "unto me" you've helped me make the kind of history that will be counted when all history is at an end.

Within the E.L.C.

SOS

Thirty-two additional National Lutheran Council chaplains are needed in the United States Air Force.

Recent authorization for an increase in the personnel strength of the Air Force Chaplaincy makes procurement of 32 additional National Lutheran Council chaplains imperative.

ELC pastors, 33 years of age or younger, who are interested in applying for appointment as chaplains to fill one of these vacancies, are urged to contact the Director of the Military Chaplaincy Commission of the ELC, 421 South Fourth Street, Minneapolis 15, Minnesota.

STRICTS

rth Dakota

Hettinger, N. Dak. Hettinger urch, parish of the Rev. U. A. Tur-, will dedicate its new church and ucational unit building Sunday after-on, May 15. Dedication festivities l cover both Saturday and Sunday.

th Dakota

Omaha, Nebr. The parsonage of the v Calvary Church was dedicated nday afternoon, April 24, by Dis-t President Pierson. Pastor of Cal-y parish is the Rev. Otto Nielsen.

Beresford, S. Dak. Special services re conducted during the first part of Holy Week by the Rev. H. R. Gregorson in rural Roseni Church, parish of the Rev. Clifford H. Nelson. This church recently installed a new Bogen sound system with trumpets in the bell tower, and also a new piano and altar paraments.

California

Chula Vista, Calif. Groundbreaking services on April 3 inaugurated the construction of two buildings, as a first unit, by St. Mark's Church, a congregation organized eight months ago by the Rev. Erling R. Jacobson. These buildings will be a chapel (with congregational offices) and a Sunday school building. The cost will be $45,000, exclusive of furnishings. The congregation has now a membership of 269.

NEW LUTHERAN HOSPITAL IN CALIFORNIA

A new Lutheran hospital, the Donald N. Sharp Memorial Community Hospital, was opened early in April in San Diego, California. It is the result of a joint endeavor of the San Diego Hospital Association and the Lutheran Hospital Society of Southern California, the latter operating the new hospital. Its new chapel was dedicated April 3 by Lutheran pastors of San Diego. This chapel is the result of contributions made by Lutheran churches of the city, as are also the chaplain's offices with furnishings. Dr. N. M. Ylvisaker, pastor of College Church, San Diego, is a member of the steering committee for this joint Lutheran undertaking.

OBITUARIES

Mrs. E. J. Tetlie

Mrs. Alice Syrdal Tetlie, wife of the Rev. Enoch J. Tetlie, Deerfield, Wis., died suddenly in the evening of April 4. Funeral services were held April 7 at Deerfield, with the Rev. I. J. Tanner officiating. Greetings were given by the Rev. M. C. Austinson on behalf of the Eastern District, and by the Rev. Arvid Romstad on behalf of the circuit. Dr. R. A. Syrdal, brother of the deceased, spoke on behalf of the family. At the burial service at Duluth, Minn., held the following day, the Rev. Joseph Tetlie officiated.

Alice Syrdal was born in 1900 at Poulsbo, Wash., where her father, the late Rev. P. R. Syrdal, then was pastor. She graduated from the music department of St. Olaf College, with a major in voice, and received her B.M. degree from St. Olaf after further study at the University of Wisconsin. Later she studied voice in New York City. In 1921 she married the Rev. Enoch J. Tetlie. Throughout the years she was active in WMF work, serving on one of the national boards and at various times as circuit president. She wrote the words and the music for the WMF hymn. The last three years of her life she taught voice at the Presbyterian Student House in Madison, Wis., and during the current year at Milton College. A member of the American Guild of Organists and of the American Hymn Society, she was an ardent student of church music. While residing in Two Harbors, Minn., she played the cello in the Duluth Symphony Orchestra, and in the Deerfield parish she served as choir director and organist. She is survived by her husband, a

son, a grandson, her mother, and a brother, Dr. R. A. Syrdal, ELC director of Foreign Missions.

Andrew E. Jacobson

Andrew Eli Jacobson, an active member of Washington Church, Duncombe, Iowa, died April 7, in his 72nd year. Funeral services were held April 11, the Rev. Benjamin Coltvet officiating. Jacobson was born near Duncombe, Aug. 13, 1883. He held a number of offices of trust in his congregation throughout the years. In 1903 he married Miss Julia Flygstad, who survives him together with a daughter, a son, six grandchildren, and three great-grandchildren. The son is the Rev. Clarence H. Jacobson, Joplin, Montana.

Mrs. Mathilde Heidenberg

Mrs. Mathilde Bessie Heidenberg, mother of Mrs. O. M. Langehough, wife of the pastor of Faith Church, Chicago, died in Chicago April 10 at 84 years of age. At the funeral service in Chicago Pastors Langehough and S. T. Sorenson spoke. Burial took place April 15 in Glendale, Calif. Mrs. Heidenberg is survived by one son and three daughters.

Edward J. Soland

Edward J. Soland, former postmaster at Oklee, Minn., died April 8, in his 76th year. Funeral services were held in Oklee on April 12, the Rev. A. N. Grorud officiating. Mr. Soland was born Dec. 23, 1879, at Kerkhoven, Minn., but resided at Oklee since 1913. He is survived by his wife, nee Marie Dahl, one son, two daughters, and eleven grandchildren. His daughter Leona is the wife of Loren Ness, boys' work director of the ELC Brotherhood.

ANNOUNCEMENTS

Arrowhead Circuit WMF will meet May 10 at Lakeside Bethany Church, Duluth, Minn. Speaker: Mrs. J. L. Knutson.

The Harvey Circuit WMF will meet at Harvey, N. D., on May 11.

Clearwater Circuit WMF will meet May 13 at Gonvick, Minn. Speaker: Mrs. Hannah Chelmen.

For Sale: A 36-inch church bell, approximately 1,000 pounds. Write Ap 1, 170½ E. 4th St., Winona, Minn.

Lutheran Vespers (conducted by the Rev. H. R. Gregerson under the auspices of ELC Division of Evangelism) began April 10 a broadcast every Sunday evening at 10:30 over station WCCO, Minneapolis. This broadcast is sent out from thirteen stations.

Milwaukee Circuit WMF will meet May 12 at Mt. Carmel Church, Milwaukee; registration at 9 a.m.

Rock River Circuit WMF will meet May 11 at Luther Valley Church, Beloit, Wis. Speakers: the Rev. John Watne and Dr. J. W. Ylvisaker.

Mt. Horeb Circuit WMF will meet May 10 at Otter Creek Church, Dodgeville, Wis. Speakers: the Rev. Hjalmar Astrup and Dr. Ernest Parish, executive director, Wisconsin United Temperance Movement.

La Crosse Circuit YPLL will meet May 15 at Trinity Church, La Crosse, Wis.

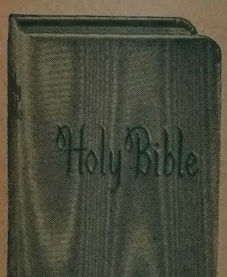
Milwaukee Circuit YPLL will meet May 22 at Our Saviour's Church, Oconomowoc, Wis.

Summer cabins available at Minnewaukan Bible Camp, Cass Lake. Two cabins for three persons each, July 23-30; no charge, free will gift. Modern private cabin next to camp ground for rent, June 25-July 2 and July 9-16. Write O. M. Bratlie, Fosston, Minn.

Vacation at Green Lake: Fish swimming, boating, water-skiing; ins available, modern and semi-m ern. No liquor sold. Zion Luthe Church of Spicer, Minn., extends all tourists a cordial welcome.

CHANGES OF ADDRESS FOR PASTORS

Richard V. Nelson, 18 Mukaeyama, T hashi City, Aichi Ken, Japan 4-15-55
Sidney M. Nelson, 212 Wiggins Ave., katoon, Sask. 3-1-55
G. H. Nerison, Box 454, Wolford, N. I 4-10-55
L. J. Njus, McIntosh, Minn. 3-9-55
J. N. Quello, 624 5th St. N., Fargo, Dak. 7-1-55
A. W. Skindlov, Fordville, N. Dak. 5-2
Morris A. Sorenson, 10 Nishikata M (He No 23), Bunkyo-Ku, Tokyo, J 4-1-55
Lloyd W. F. Swantz, Hothorpe Hall, T dingworth, Near Rugby, England 4-15-
R. D. Vangerud, Bottineau, N. Dak. 9-
T. J. Weltzin, Viking, Minn. 4-1-55
Frisbie Young, Portland, N. Dak. 7-
M. E. Arneson, Bowdon, N. Dak. 3-1
Viggo O. Aronsen, 345 Ovington Brooklyn 9, N. Y.
A. J. Brakke, Louisburg, Minn. 3-9-
Ray Farness, 2517 E. 3rd St., Duluth Minn.
Gilbert O. Halverson, 1822 Main St., Claire, Wis. 5-1-55
Phillip C. Hiller, 3022 W. Wisconsin Milwaukee 8, Wis. 6-18-55
Arvild Jacobson, 55 Rue Monge, Pari France 4-15-55
J. J. Jacobson, c/o The Fargo Togg Fargo, N. Dak.
Ralph H. Moe. N. A. S. Whidbey Isl Oak Harbor, Wash. 3-26-55
John Nicolai, Bismarck, N. Dak. 7-1-
T. G. Torvik, 1201 N. Brand Blvd., G dale, Calif. 9-15-55
R. C. Teigen, Princeton Theol. S Princeton, N. J. 8-1-55
H. M. Knudsvig. 4200 Xerxes Ave. Minneapolis 12, Minn. 5-1-55
M. E. Nesse, 3605 Hillcroft Way, Yak Washington 5-15-55
Reidar Thomte, 1015 10th Ave. S., M head, Minn. 6-1-55



No. W14

BRIDE'S BIBLE

No. W14—This is a lovely gift Bible for the bride. The binding is of special quality padded white rayon moire with the title stamped in gold. It is small enough, 3½x5⅜, to be carried by the bride in the wedding ceremony. India paper, round corners, gold edges, with marriage certificate and family record. Wrapped in cellophane and packed in a white gift box.

$5.75
Code 30-26

Augsburg Publishing House, Minneapolis 15, Minnesota

The Placement Servi

The purpose of the Placement Service assist in the locating of our people in munities served by the Lutheran Church. **Placement Service has not investigated** merits of the propositions advertised **assumes no responsibility in the ma Send your ads and communications to Placement Service of the E.L.C. New dress: 422 South Fifth Street, Minnea 15, Minnesota.**

FOR SALE

Farms

165 acre farm for sale in Allamakee Iowa. Modern 7 room house, barn 34 hog house, cement silo, other build Phone, REA, on school bus route. 3 mil town, creamery and 2 Lutheran chur 10 miles to county seat town. Farm in family for 100 years. Possession Marc 1956. 41

Fine 320 acre farm for sale in Central

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

ota. No waste land. 1 mile from good vn with 2 Lutheran churches. Farm led on hard surface road. Price, $48 per e. 412-2A

247 acre farm for sale in Trempealeau , Wisconsin. 230 acres tillable, including redited herd of about 50 Brown Swiss tle, all machinery and feed. Good roads. theran community. 412-3A

76 acre farm, 40 acres tillable, good buildgs, complete with 8 cows, 3 heifers, 1 k. 9 ewes, machinery and some household goods for sale in Trempealeau Co., sconsin. Good roads. Lutheran community. 412-4A

omes

All furnished cottage for sale in North ore, Lake Koronis, Stearns Co., Minnesota. ge lot, oil heat, running water, enclosed ch, small garage. Priced reasonably. ELC rch in town. 412-5B

sinesses

Cafe for sale in small Lutheran town, utheastern South Dakota. Good business. ner in poor health. 412-6C

Cafe for sale in Western Minnesota. Well ated, reasonably priced. County seat town h 2 medical clinics, 2 Lutheran churches Lutheran Old Peoples Home. 412-7C

Oil station with 4 cabins for sale in county town, West Central Minnesota. Ideal tion on 3 trunk highways. No motel in n. Lutheran community. Priced at $22,500. 412-8C

Resort and boat line for sale in West Cen- Minnesota. 4 cabins, new home, school by place. Lutheran community. Excellent on good fishing lake. Reasonable price. 412-9C

Tourist Court for sale in the Black Hills, th Dakota. Interesting work. Good paying iness. 412-10C

Gift and variety store for sale. Established iness 15 years. Western Wisconsin town ,700 pop. Lutheran church. 50 miles from in Cities. 412-11C

Variety store, stock and building. Modern rtment over store. Located near Lake Kor- ; Central Minnesota town of 1,500. Stock nvoice price, half payment on building. 412-12C

Norwegian Lutheran Rest Home for aged outhern Minnesota for sale. Private owner. 412-13C

FOR RENT

abin for rent on Lake Kabekona in Minta from June 1 to August 7. 412-14B

WANTED TO RENT

hristian young couple with two children t to rent a 160 or more acre farm in thern or South Central Minnesota for 6. Have a good line of machinery and tock. 412-15A

bedroom home wanted near school and ELC church after June 1. 412-16B

POSITIONS WANTED

Woman wants clerical work in Twin Cities . Experienced in typing, bookkeeping and e machines. 412-17D

ollege girl would like work during the mer in a resort, camp, or Lutheran home g light housework and caring for chil- 412-18D

oung woman wishes to find employment g housework or office work in Ann Ar- Mich. area. Can begin immediately. Exnced in both. 412-31D

xperienced and capable middle-aged actant and wife would like work in hos- , old peoples home or institution. Husband to do office work, manage or supervise; wife to be maid or do kitchen work. 412-19E

University graduate, 35 years old, B.S. degree in agriculture. 7 successful years in promotional and managerial field, special training in public speaking and human engineering, desires managerial position or to purchase a business in Scandinavian Lutheran community in the West or Midwest. 412-20E

Social Science, Guidance and Band teaching position wanted in Pacific Northwest or California town with Lutheran church. B.A. and M.E. degrees. 9 years experience. 412-21E

Experienced camp director and counselor presently employed in athletic and recreational activities in Christian high school desires similar position for all or part of summer months. 412-22E

Christian male student. ELC member, single, would like work on farm either in North Dakota or Minnesota for Christian people. 412-23E

Maintenance, painting or repair work, etc., wanted by single man. Prefer near Minneapolis. 412-24E

HELP WANTED

Full time cook wanted for cafeteria at St. Olaf College. Northfield, Minnesota. Salary plus room and board. 412-25F

Secretary needed in Minneapolis ELC congregation. Shorthand, typing and bookkeeping required. 412-26F

Parish worker wanted in Southern Minnesota church to supervise parish education, youth work. Typing and shorthand also required. 412-27F

Middle-aged housekeeper wanted for farm home in Southeastern South Dakota. Lutheran community. 4 miles from town. 412-28F

Elderly man wants reliable couple to share home in South Minneapolis free for his care. Will also pay $30 per month for his board. References wanted. 412-29F

Middle-aged Lutheran couple wanted to work as matron and caretaker at small Home for the Aged, ELC, in Southern Minnesota. 412-30G

CARDS FOR SPRING OCCASIONS

Graduation

10H3033
10c

Confirmation

7503 25c | 2394 5c | 2395 5c | 5503 15c

Confirmation

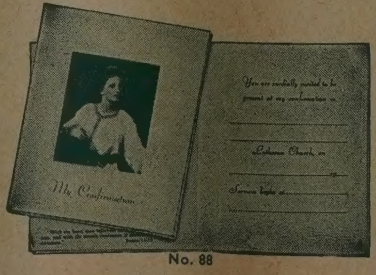
No. 15H5425
15c

No. 10E6238
10c

General

No. 10A8842

No. 10A8842. Money Gift Folder. For Confirmation and Birthdays. "Something for You." A slit inside holds the bill. So nice, so handy. With envelope. **10c**



No. 88

Confirmation

No. 2374. Confirmation Reunion Postcard. Saves time in writing letters for the Reunion service. The design and the message are very appropriate. **25c a dozen; $1.50 a hundred**

No. 2379. Confirmation Invitation for the Sponsor. A four-page folder with invitation to the service, date and place. **55c a dozen**

No. 88. Invitation to the Confirmation Service. **5c each; 55c a dozen**

Augsburg Publishing House, Minneapolis 15, Minnesota

8 NOV 53-A 54-55
PACIFIC LUTH SEM LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

Books on Christian Living

Whom God Hath Joined by David R. Mace

Guiding married couples toward a better understanding of marriage as a Christian institution. It should be shared by the young couple just before or just after their marriage, and will be referred to throughout life as problems of adjustment arise. **$1.50**
Code 31-8063

Happiness Can Be Yours by William A. Kramer

Here are challenging, inspiring guideposts for those willing to seek happiness where it can be found—in a simple Christian faith, in a sane and mature outlook on life, and in a life of usefulness. **$1.25**
Code 31-2661

The Secret of Beautiful Living by Oswald Riess

Against the black background of present-day disillusionment, fear, and despair, the author paints a picture bright with hope. Rediscover anew the peace, joy, hope, love, and power of the matchless Jesus through these pages. **$1.50**
Code 31-6728

Your Home Can Be Christian by Donald M. Maynard

A wise, warmhearted, delightfully practical book for parents who want to build happy homes where Christian character is formed and the Christian faith is a wholesome, natural part of family living. **$2.00**
Code 31-8278

Your Child and God by Robbie Trent

For parents concerned with establishing their child's awareness and love of God early in life. How to make everyday living truly religious. **$2.00**
Code 31-8285

Make Yours a Happy Marriage by O. A. Geiseman

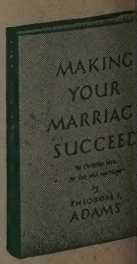
Heart-to-heart talks with young couples concerning the problems of marriage. The physical, social, cultural and intellectual adjustments which confront all newlyweds are discussed. **$1.25**
Code 31-4063

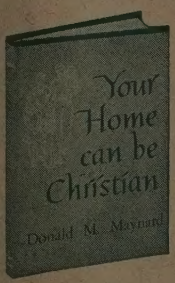
Making Your Marriage Succeed by T. F. Adams

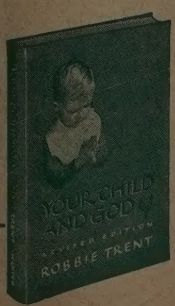
A rich storehouse of sound guidance and inspiration on the Christian basis of love and marriage. From the very beginning of courtship through the setting up of a Christian home to the later years after the children have grown up and left home. **$2.00**
Code 31-4075

Living for Christ by William A. Kramer

An inspiring booklet for the newly confirmed. It will help young boys and girls hold fast to their Christian faith and life in the years that follow their Confirmation. 3⅞x5⅛. Cloth, 75c
Code 31-3848







Augsburg Publishing House, Minneapolis 15, Minn.